

LESSON XVI

16.1 Introduction

We continue with the pluperfect of the regular verb. In the old grammars this is called the '*plusquamperfectum*' (lit. 'more than perfectum' ['thoroughly done']). In front of the root with the prefix an extra (ἐ-) is added. The pluperfect has its own endings. We give you an example of two persons in the pluperfect (of the regular verb) in the New Testament. Of the other persons we show forms of the verb λύω, so you can see how they are formed on basis of the root.

16.2 Examples of forms of the pluperfect of regular verbs from the New Testament

| | | |
|---|--|--|
| <i>ἔλελύκη</i> | I had loosened | ἔλελύκη- 1στ π. σ. πλυπερ-φεχτ ᾶ λύω- I λοοσεν. |
| <i>ἔλελύκης</i> | you had loosened | ἔλελύκης- 2νδ π. σ.πλυπερ-φεχτ ᾶ λύω- I λοοσεν. |
| <i>πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν ...</i> | For he had caught him many times. (Luke 8. 29) | πολλοῖς χρόνοις- 3ρδ χ. δενοτεσ τιμε, τρανσλατε ασ αν αδερβιαλ πηρασε, χρόνος [μ.]- τιμε, συνηρπάκει- 3ρδ π. σ. πλυπερφ.ᾶ συναρπάζω- I χατχη, I τακε ηολδ οφ, I σειζε βψ φορχε |
| <i>ἔλελύκεμεν</i> | we had loosened | ἔλελύκεμεν- 1στ π. πλ. πλυπερφ.ᾶ λύω- I λοοσεν |
| <i>ἔλελύκετε</i> | you had loosened | ἔλελύκετε- 2 nd p. pl. pluperf. < λύω- I loosen |

... παρέθεντο αὐτοὺς τῷ
 κυρίῳ εἰς ὃν
 ΠΕΠΙΣΤΕΥΚΕΙΣΑΝ

... they intrusted them to
 the Lord, in Whom they
 had come to the faith.
 (Acts 14. 23)

παρέθεντο- 3rd p. pl.
 aor. passive voice
 παρα-τίθημι- I place
 beside/ near, (passive
 voice) I intrust/
 commend (this form will
 be dealt with later) ὅν-
 4th c. (after ειj") sing. m.
 ὅς- (relative pronoun)
 who, that (see 16.7),
 ΠΕΠΙΣΤΕΥΚΕΙΣΑΝ- 3rd p.
 pl. plur. ΠΙΣΤΕΥΩ (N.B.
 This form here has no
 extra augment.
 Therefore it can only be
 recognized by the
 pluperfect endings)

16.3 Overview of the pluperfect of regular verbs

The pluperfect of regular verbs is formed as follows:

- in front of the root there is put by reduplication a prefix consisting of a consonant and a vowel
- in front of this prefix is yet put a so-called augment (ἐ-)
- behind the root the endings are attached -κη, -κης, -κει(ν), -κεμεν, -κετε, -κεισαν

Examples:

λύω > root λυ- > λελυ- > ἐλελυ- > ἐλελύκη

τιμάω > root τιμα- > τετιμα- > ἐτετιμα- > ἐτετιμήκη (remember the vowel lengthening
 !)

ποιέω > root ποιε- > πεποιε- > ἐπεποιε- > ἐπεποιήκη (remember the vowel lengthening
 !)

When the root of a verb begins with a vowel, this vowel is lengthened. Behind the root the endings of the pluperfect are put. In this case then the pluperfect can only be recognized by the endings.

ἀγαπάω > root ἀγαπα- > ἤγαπα- > ἤγαπήκη (perfect ἤγάπηκα)

When the root ends in a dental, the dental is dropped in front of the endings.

βαπτίζω > root βαπτιζ- > βεβαπτιζ- > ἐβεβαπτιζ- > ἐβεβαπτίκη

When the root ends in a π or β, the endings are put behind a φ instead of a κ.

βλέπω > root βλεπ- > βεβλεπ- > ἐβεβλεπ- > ἐβεβλέφη

When the root ends in a κ or γ, the endings are put behind a χ instead of a κ.

ἄγω > root ἄγ- > ἤγ- > ἤχη

16.4 The pluperfect of οἶδα

As we explained to you earlier the verb οἶδα does not have a simple present tense. The paradigm of οἶδα is in fact the paradigm of the perfect past tense. However the forms must be translated as the simple present tense. The pluperfect tense of οἶδα we translate as the simple past tense! Therefore we treat the past tense of οἶδα here, in the chapter of the pluperfect.

Study the following examples. Notice that οἶδα is an irregular verb!

τὴν τε γὰρ ἐπιθυμίαν
οὐκ ἤδειν εἰ μὴ ὁ νόμος
ἔλεγεν, Ὁὐκ
ἐπι-θυμήσεις

For I would not know
coveting if the law did
not say, 'Thou shalt not
covet.' (Rom. 7. 7)

ἐπιθυμία (f.)-desire,
coveting, ἤδειν- 1st p. s.
plup.< οἶδα-I know, εἰ-
if, εἰ μὴ- if not

ἤδεις ὅτι ἐγὼ
ἄν-θρωπος αὐστηρός
εἰμι

You knew that I am a
harsh man. (Luke 19.
22)

ἤδεις- 2nd p. s.
pluperfect < οἶδα-I
know, αὐσ-τηρός-harsh,
strict

... οὐκ ἤδει τίς ἐστίν ...

... he did not know who
He was ... (John 5.
13)

ἤδει- 3rd p. s. plup. <
οἶδα- I know

ἤδειμεν

we knew

ἤδειμεν- 1st p. pl.
plu-perfect < οἶδα- I
know, This form does
not occur in the New T.

οὔτε ἐμὲ οἶδατε οὔτε
τὸν πατέρα μου· εἰ ἐμὲ
ἤδειτε, καὶ τὸν πατέρα
μου ἂν ἤδειτε.

You know neither Me
nor
my Father. If you
knew
Me, you would also
know
My Father. (John 8. 19)

ἤδειτε- 2nd p. pl. plup.
οἶδα-I know, καί- also,
πατέρα- 4th c. s. <
πατήρ, ἂν- gives a
certain value to the
verb, see 16.6

... ὅτι ἤδεισαν αὐτόν

... because they knew
Him (Mark 1. 34)

ἤδεισαν- 3rd p. pl.
plu-perfect οἶδα- I know

16.5 Overview of the past tense of οἶδα

ἤδειν
ἤδεις
ἤδει
ἤδειμεν
ἤδειτε
ἤδεισαν

In classical Greek there are other forms of the past tense of οἶδα. These forms do not occur in the New Testament. It is enough in this course to study and remember the above.

16.6 ἄν

The little word ἄν is a so-called particle. A particle is a little word that adds a certain extra value to another word or sentence. A particle itself does not have a fixed meaning, but does add extra meaning to a sentence. Let us review the example under 16.4.

εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἄν ἤδειτε

In the previous sentence Jesus said that they did not know Him, nor His Father. He adds to this: If you knew Me, you would also know My Father. The observation made in this sentence, is not a fact. The condition is not fulfilled (they do not really know Jesus), so neither the main sentence (dependent on the condition) becomes a fact.

Such a sentence is called, with a bookish word, an *irrealis* ('not-reality').

In English we denote such a non-reality with the past tense of 'to will'—would: If you (would know) knew Me, you would also know My Father. And in thought we can add: 'but this is not the case.'

In Greek this is denoted with a past tense in the clause beginning with εἰ and a past tense with ἄν in the main sentence. The past tense is always a simple past tense (as in the example), or an aorist.

The word ἄν as such does not convey the irrealis, but the combination with the past tense in the sentence construction does this (conditional clause, main sentence).

In combination with other verbal forms ἄν can express another meaning.

So, remember the following:

- ἄν is a particle that adds extra meaning to a word or sentence.
- (clause) εἰ + simple past tense./ aorist, (main sentence) ἄν + s. past t. /aorist = irrealis

16.7 The relative pronoun

A relative pronoun introduces a clause (subordinate sentence) that gives extra information about the word referred to by the relative pronoun (the so-called antecedent).

Example 1: Mister Gardener, who owns a hardware store, was selling a new kind of pliers at the fair.

The subordinate clause 'who ... owns' gives extra information about mister Gardener. This extra information is relevant in the sentence, because the fact that he owns a hardware store explains that he presented a new kind of pliers at the fair.

Example 2: Mister Gardener, whom we know already for years, was selling a new kind of pliers at the fair. The subordinate clause now gives another kind of extra information. It is explained that mister Gardener is an acquaintance of the person that speaks. Therefore the fact that he was selling at the fair, is interesting.

But for us the function of *who* in the subordinate clause is important. In the first example *who* was the subject of the clause. In the second example *whom* is the object in the clause. In English the choice of the relative pronoun is hardly dependent on the word it refers to, in Greek the choice is dependent on the gender, number and case. So, the relative pronoun in Greek is inflected in all cases singular and plural masculine, feminine and neuter.

Notice the similarities with the inflexion of the definite article.

| | | m. | f. | neut. |
|-----|--------------------|-----|-----|-------|
| sg | 1 st c. | ὁς | ἥ | ὅ |
| | 2 nd c. | οὖ | ἥς | οὖ |
| | 3 rd c. | ᾧ | ἣ | ᾧ |
| | 4 th c. | ὅν | ἣν | ὅ |
| pl. | 1 st c. | οἱ | αἱ | ἃ |
| | 2 nd c. | ᾧν | ᾧν | ᾧν |
| | 3 rd c. | οἷς | αἰς | οἷς |
| | 4 th c. | οὓς | ἄς | ἄ |

The choice of the relative pronoun is determined by the word it refers to, with which it agrees in gender and number. However the case is determined by its function in the subordinate clause.

Let us take another look at the given examples. In both cases gender and number agree with the antecedent, the word referred to. As it refers back to *mister Gardener* we need a relative pronoun that is masculine and singular. The function in the clause determines its case.

Applied to the examples, this leads to the following choice:

example 1: 1st c. (subject) sing. m. therefore ὁς

example 2: 4th c. (direct object) sing. m. therefore ὅν

Note well! Sometimes the relative pronoun, independent from its function in the subordinate clause, has the case of the word it refers to. This is called *attractio relativi* ('attraction of the relative pronoun') or *perseveratio* ('maintaining [of the antecedent]').

The relative pronoun can also introduce a sentence that functions as subject of the main sentence. In that case it does not refer to a particular word.

Example: Who agrees with this plan, must raise his hand.

In Greek this is the same. Often such sentences begin with ὅς. The masculine singular in that case represents a neutral 'one' or 'who.' In the homework section we give a few sentences with forms of the relative pronoun.

16.8 Homework

Translate the following sentences.

1. ὁ γέγραφα, γέγραφα
2. οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε
3. ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελον μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθεν σου
4. τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστίν καὶ ζωὴ ἐστίν
5. ... ἐκ τῶν ἔθνων εἰς οὓς ἐγὼ ἀποστέλλω σε
6. καὶ μεμαρτύρηκα ὅτι οὗτος ἐστίν ὁ υἱὸς τοῦ θεοῦ
7. αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει
8. εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί
9. ... ἐν τῇ στάσει φόνον πεποιήκεισαν
10. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφιλεῖ

ἰδοὺ- see!, ἀποστέλλω- I send (out), πρὸ- (+ 2nd c.) for, πρόσωπον (neut.)- face, countenance, κατασκευάω- I prepare, I make ready, ὁδός (f.)- way, road, ἔμπροσθεν- (+ 2nd c.) in front of, ῥήματα- 1st c. pl. < ῥήμα, ἔθνος (neut.)- nation, people, μαρτυρέω- I witness, ἐλεημοσύνη (f.)- pity, gift στάσις (f.)- revolt, rebellion, φόνος (m.)- murder, ἴδιος- own

16.9 New words

| | |
|-----------------------|---|
| χρόνος (m.) | - time |
| συναρπάζω | - I catch, I take hold of, I seize forcibly |
| παρατίθημι commend | - I place beside/near; (passive voice) I intrust, I |
| ὅς, ἥ, ὅ | - (relative pronoun) who, that |
| ἐπιθυμία (f.) | - desire, coveting |
| εἰ | - if |
| εἰ μή | - if not |
| αὐστηρός, α, ον | - harsh, strict |
| ἰδοῦ | - see! |
| ἀποστέλλω | - I send (out) |
| πρό | - (+ 2 nd c.) for |
| πρόσωπον (neut.) | - face, countenance |
| κατασκεύω | - I prepare, I make ready |
| ὁδός (f.) | - way, road |
| ἔμπροσθεν | - (+ 2 nd c.) in front of |
| ἔθνος (neut.) | - nation, people |
| μαρτυρέω | - I (bear) witness |
| ἐλεημοσύνη (f.) | - pity, gift |
| στάσις (f.) | - revolt, rebellion |
| φόνος (m.) | - murder |
| ἴδιος, α, ον | - own |

16.10 The background of the New Testament: Hebrew II

We show you two examples of Semitisms. The first one occurs in a quote from the Old Testament.

καὶ οἱ νεανίσκοι ὑμῶν
ὄρασεις ὄψονται καὶ οἱ
 πρεσβύτεροι ὑμῶν
ἐνυπνίσις
ἐνυπνιασθή-σονται

And your young men
 will see visions and
 your old men will dream
 dreams. (Acts 2. 17)

νεανίσκος (m.)- young
 man, ὄρασεις- 4th c.
 pl. < ὄρασις-vision,
 ὄψον-ται- 3rd p. pl.
 simp.future t. ὄραω,
 πρεσβύτερος (m.)- older
 (man), ἐνύπ-νιον
 (neut.)- dream,
 ἐνυπνιασθή-σονται-
 3rd p. pl. simple future
 tense ἐνυπνιάζω- I
 dream (this is a passive
 voice, but this form
 must be translated as
 an active voice; this will
 be explained later)

You can see for yourself that twice a verb and a noun are used with the same root meaning (*ὄραω, ὄρασις, ἐνύπνιον, ἐνυπνιάζω*). This is a quote from Joel 2.

The phenomenon that a verb and noun are basically the same word and are combined in a sentence, is typical for the Hebrew language. This phenomenon was known also in Greek. The noun was then called an internal object. But the use of such an internal object did occur only seldom. In the New Testament, however, it occurs quite regularly. This is ascribed to Hebrew influences.

We cite another passage that stands alone from the Hebrew Old Testament.

καὶ ποιμένες ἦσαν ἐν τῇ
 χώρα τῇ αὐτῇ
 ἀγραυλοῦντες καὶ
 φυλάσσοντες φυλακὰς
 τῆς νυκτὸς ἐπὶ τὴν
 ποίμνην αὐτῶν

And there were
 shepherds
 in the same area, being
 in the field, keeping
 vigils at night over their
 flock. (Luke 2. 8)

ποιμένες- 1st c. pl. <
 ποιμήν, χώρα
 ἀγραυ-λέω- I am in the
 field, φυλάσσω- I keep
 watch/ vigil, φυλακή
 (fem.)- watch, vigil, τῆς
 νυκτός- at night (2nd c.
 of time), ποίμνη (f.)-
 flock

Again you can see a verb and a noun that have the same root meaning (*φυλάσσω*, *φυλακή*).

NOTES:

